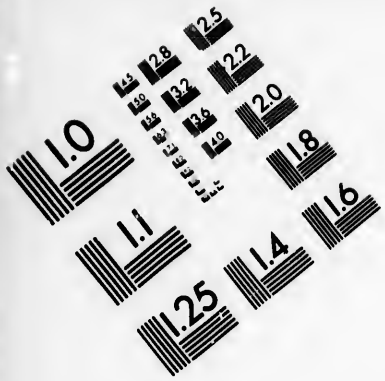

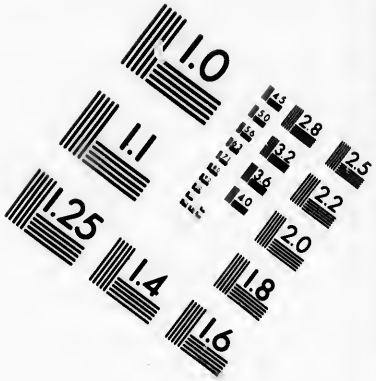

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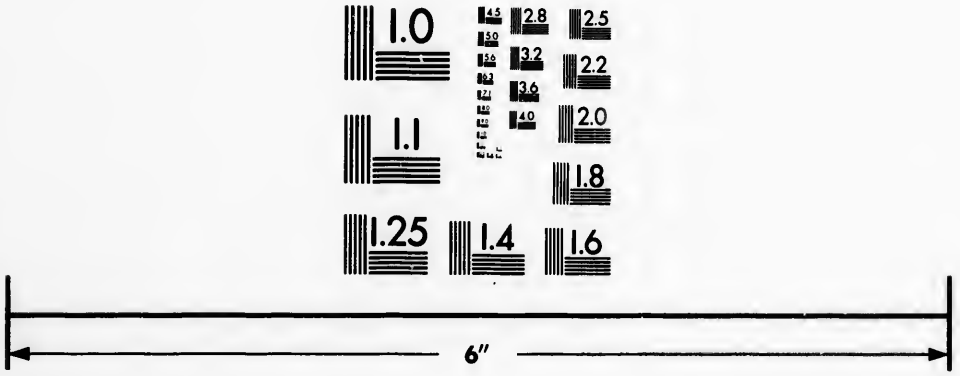

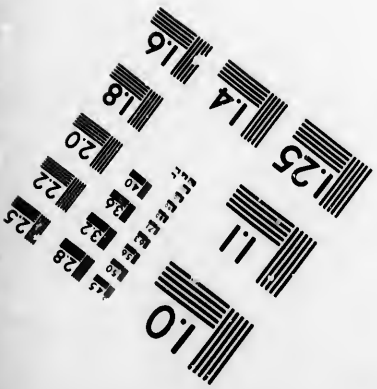

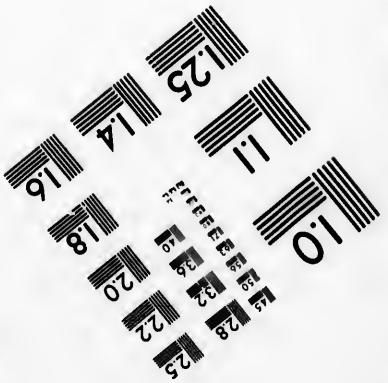

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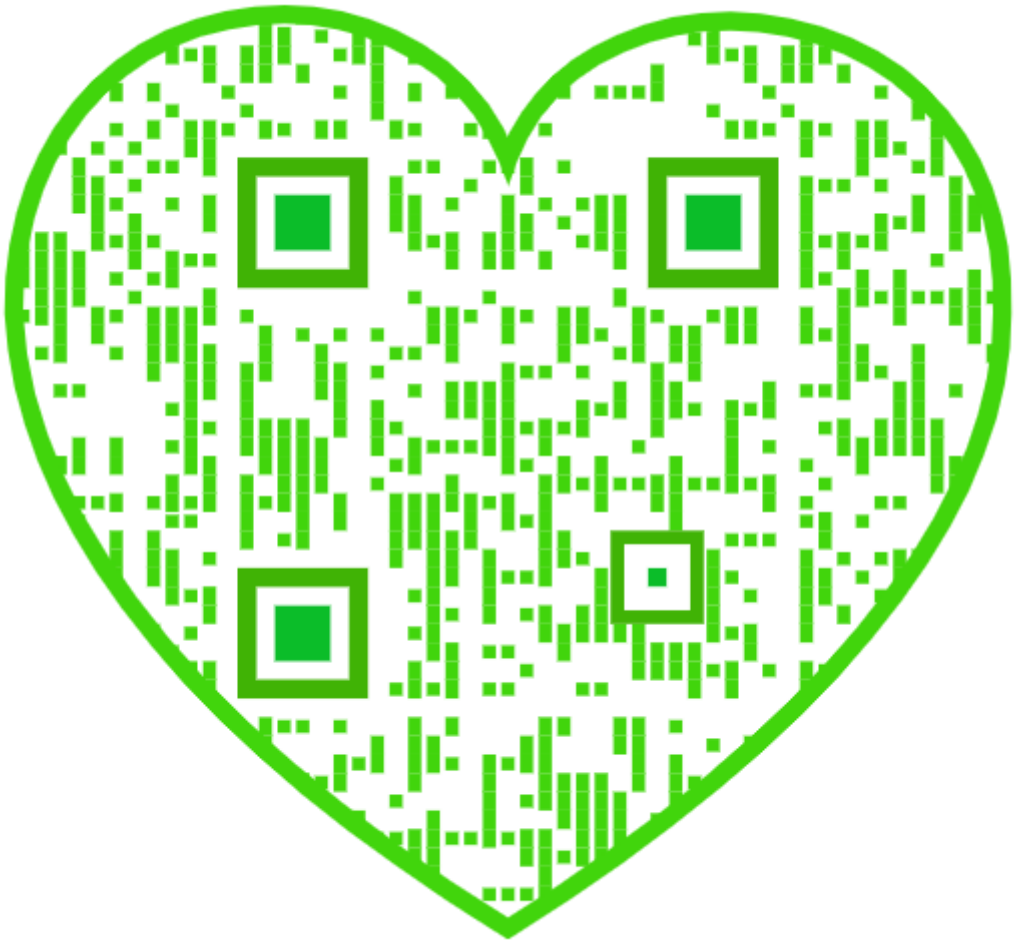

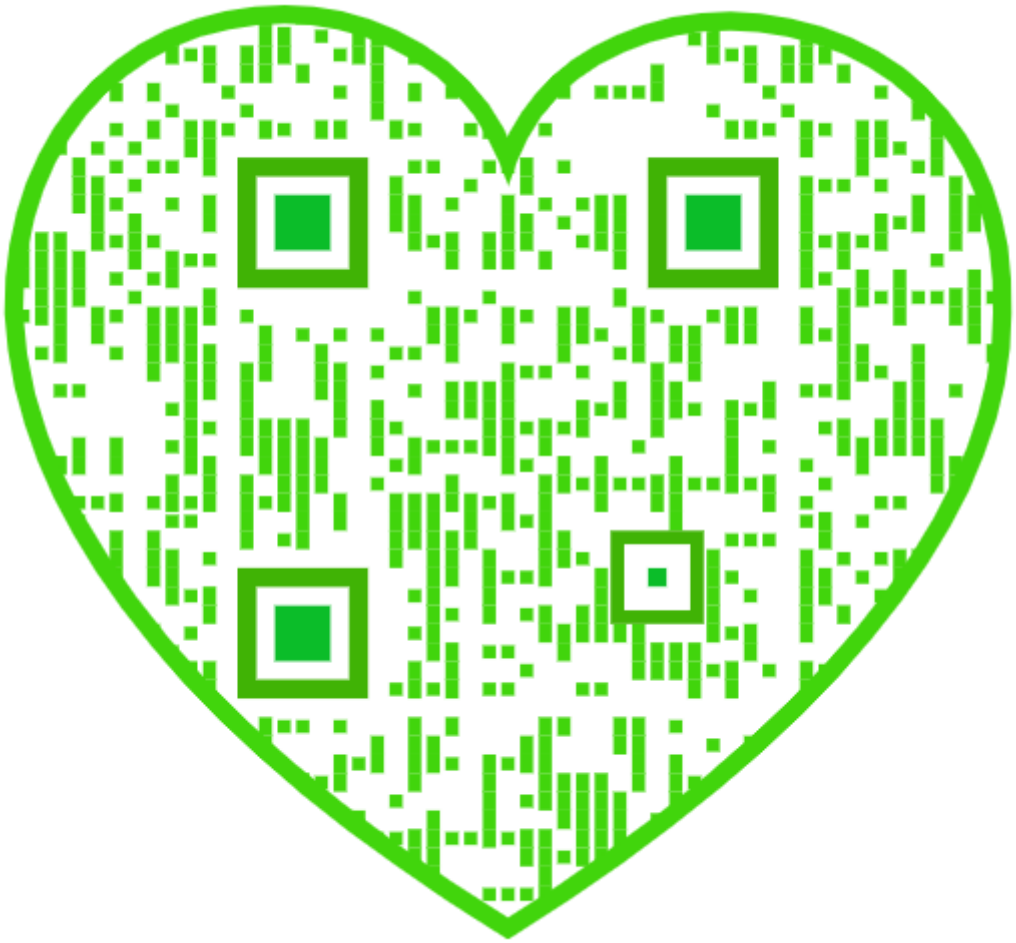

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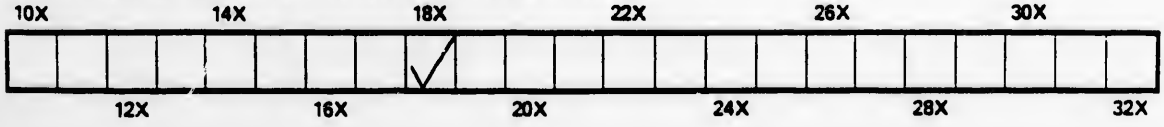

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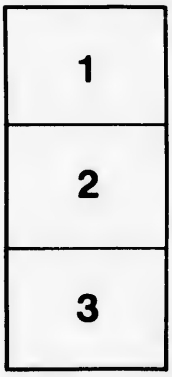

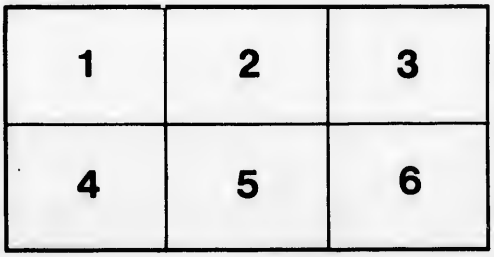

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TOBACCO,

SMOKING, CHEWING, SNUFFING,

A LECTURE,

BY

Rev. W. H. POOLE, Wesleyan Minister,

BROCKVILLE, CANADA WEST.

Published by Request.

"KEEP THYSELF PURE." 1 Tim. 5, 22.

PRICE, TWELVE AND A-HALF CENTS.

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THE following LECTURE having been delivered at a Festival in the Village of Westmeath, on the Evening of the 18th of January, 1866:

It was moved and strongly urged by

Rev. HUGH CAMERON, (Presbyterian,)

Seconded by the Rev. R. M. HAMMOND, (Wesleyan) Chairman of the District, and *Resolved*,

1st. That this meeting believing the Lecture just delivered to be well calculated to promote a much needed reform, and correct a growing evil, respectfully solicits a copy of said Lecture for publication.

2nd. That a committee be appointed of the Ministers present, to print and circulate the same.

PUFFING.

LADIES AND GENTLEMEN:

In order that I may not envelope the weighty subject of my lecture in a cloudy obscurity, or be thought in a fog myself, I must clearly define the character of the puffing that is, just now, the avowed object of my regard.

Be sure that I do not include the fumigations of badly built chimneys, or ill-formed ovens; these are light evils that cannot at all times be avoided. Nor do I mean the less wholesome and less pleasant puff from the pen of that good-hearted editor of your newspapers, who, for a few hundred cents, would puff all the senseless things in the shape of Candies, Patent Pills, Quack Medicines, Wet Goods, and Dry Goods, with all the half-educated, wandering prodigies, in the shape of self-styled Professors in Music, Mesmerism, Psycology, Phrenology, &c.

This is pre-eminently an age of puffing, since the invention of steam engines, men go through the world like a locomotive, puffing and blowing, for so much a mile. We puff ourselves, our neighbors, and our visitors, and everything we have, and a great many things we hav'nt.

The times are hard, says B. to X. Come, let us raise the wind; and off they go, puff, puff. B. puffs X. and X. puffs B, until the community is persuaded they are both entitled to a living, and that they have at least exhausted themselves out of pure love for each other. Do not half our newspaper correspondents, letter writers, news agents, candidates for office, and hangers-on, live by puffing their own party, or the party whose own they would like to be, men who have got into office, or those who are hoping soon to get in?

The puffing now under consideration has no special application to the *outs*, or to the *ins*, to the wrong party or to the right one, to the church or to the chapel, to the rich or to the poor, for men of all classes and distinctions are seen paying devout attention to the smoky idol.

The influence of Tobacco, as now used in community, on the physical, mental, and moral constitution of our young men and boys, furnishes an ample theme for the Moralist, Physiologist, and the Philanthropist, and calls loudly to Parents, Teachers, and Pastors, to come to their rescue. I say "our young men and boys" especially, because it is from that class of community that the ranks of the chewing, snuffing, and smoking clubs are to be furnished; and what our young men are to be in morals, and in respectability, such will be our schools and colleges, our churches, and our country. Comparatively few learn to use, or to abuse Tobacco after they have grown to manhood.

HISTORY OF PUFFING.

The inhalation of the fumes of burning vegetables both for causing inebriation, and for medical purposes, seems to have been very anciently practiced.

Herodotus tells us, that the Babylonians intoxicated themselves by this means, and Dioscorides and Pliny declare the efficiency of smoking Tussilago in cases of obstinate cough.

Humbolt says, "the plant we call Tobacco has been cultivated from time immemorial by the natives of Oronoko." It was not known to the Europeans till after the discovery of America; when Columbus and his followers arrived at Cuba, in 1492, they saw the cigar smoked for the first time. It was not made as cigars are now, a leaf of tobacco was twisted and pressed into a hollow stick, made in a forked manner, the two ends were inserted into the nostrils, while the burning leaf, rolled up, was pressed into the other end, thus the smoker inhaled the sooty perfume until from the effects of the narcotic, he fell down in a state of intoxication and insensibility.

With the smoke, the Indian priests were wont to stupify themselves, pretending to receive communications from the gods. So far from this habit being imitated by Columbus, or the first settlers in the New World, they looked upon it as a most barbarous custom.

Hermandez de Toledo, introduced the plant into Spain and Portugal, and from Portugal, Joan Nicot sent the seeds to France in 1560. From "*Nicot*" it received its botanical

name *Nicotine* or *Nicotiana*. In 1586, when Sir Francis Drake returned with the Virginia colonists, the practice of smoking was introduced into England. In 1599, the weed was taken to India by a Portugese, and it soon found its smoky way to other countries.

It is admitted that Ralph Lane introduced the first pipe into Europe; but the honor of being the father of the English puffing club, belongs to Sir Walter Raleigh; to him the word P-U-F-F was "a line of lengthened sweetness, long drawn out."

It was about that time, that the well-known incident occurred, which does honor to the courage and common sense of Sir Walter's servant. He went to bring his master his accustomed tankard of ale and nutmeg, but, on entering the room he observed smoke pouring forth in clouds from his master's mouth and nostrils, and concluding that his master was on fire, he dashed the cup of ale in his face, and ran for a bucket of water, crying out as he ran, "master's on fire, master's on fire."

Sir Walter once laid a wager with Queen Elizabeth, that he would weigh all the smoke that came from the pipe, this he did, by first weighing the tobacco, and then the ashes, the difference between the two was the weight of the soot and smoke. The Queen, when paying the wager, said, that although she had heard of many who had turned gold into smoke, he was the first, who had turned smoke into gold.

In those early days, the term *smoking* had not come into use. It was called "taking tobacco;" they were also said to drink it, from the practice of swallowing part of the "balmy breath."

ENEMIES TO PUFFING.

While on one hand "great men and green worms" used their tobacco, kings, queens, divines, and physicians strongly denounced the smoky art. Pope Urban, VII. excommunicated all persons found guilty of using it during divine service. In New England, laws were enacted, prohibiting its use on the Lord's day. In Switzerland, in 1661, the public authorities placed the sin of smoking among the Ten Commandments, and immediately opposite that against adultery. The Sultan of Turkey, in 1720, made the use of

tobacco a capital offence. At one time smoking was forbidden in Russia, on penalty of having the nose cut off.

King James I. stands pre-eminent among those who opposed the school of puffing. He says, "Tobacco is the lively image and pattern of hell; for it hath, by allusion, in it all the parts and vices of the world whereby hell is gained. 1. It is a smoke—so are all the vanities of this world. 2. It delighteth them that take it—so do all the pleasures of the world delight men of the world. 3. It maketh men drunken and light in the head—so do all the vanities of the world. 4. It doth bewitch them so that they cannot leave it off—so do the pleasures of the world. 5. It is like hell in the substance of it, for it is a stinking, loathsome thing, and so is hell; and finally, were I to invite the devil to dinner, he should have three dishes. 1. A pig. 2. A poll and ling of mustard, and 3. Tobacco. Have you not reason to forbear this filthy novelty, so basely grounded, so foolishly received, so grossly misused."

It is, says he, "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless."

Among modern opponents of the use of tobacco, the Rev. John Wesley, M. A., stands pre-eminent, and to this day the Wesleyan Church law forbids the admission of a candidate to orders, who is known to use Snuff, Tobacco, or Drams.

TOBACCO, ITS NAME.

As to the name it bears, Dr. Baird says it comes from the Indian word "Tabac" the name the first smokers gave to their pipe, which word, was, by mistake, given by the Spaniards to the plant itself.

Humbolt says, it is derived from the word Tabasco, a Province of Yucatan in which the plant was known to grow. Others say, from Tobago, one of the Islands in the Gulf of Florida.

Joshua Sylvester, an old author, says, that it derives its name from its nature, and its company, that it was first offered as incense to Bacchus.

The ancients had divinities presiding over their fields, flocks, and herds, and families. Such as Isis, Osiris, Horus,

Serapsis, Jupiter, Urania, Venus, Adonis, Apollo, Hercules, Mercury, Bacchus, and a thousand others. To Bacchus, they entrusted their vineyards, and all strong drink, and they were wont to sacrifice to "Baccho," and hold feasts to his honor This plant when eaten or smoked, creates a thirst for wine, or some liquid, and leads directly to the mug of beer, or to the pot of ale. The only becoming place for the custom of eating or smoking "*pigtail*," or "*shag*," is in the house of Baccho, or Bacchus, and in our saloons and bar-rooms only should the impure incense of filthy smoke be found. Drinking and smoking come from the same source, and tend in the same direction. Says a learned gent. who had graduated in the School of puffing and tippling:

"Of cheering bowls I mean to sing the praise,
And of the herb that can the poet's fancy raise;
Aid me, oh, father Phoebus, I invoke,
Fill me a pipe, boy, of that fragrant smoke,
That I may drink the god into my brain;
And so inspired, may write a noble strain."

Says another would-be poet:

"Which of their weapons hath the conquest got
Over their wits—the pipe or ale pot,
For even the derivation of the name,
Seems to allude to, and include the same
Tobacco, as Ta-Bacca one would say,
To cup-god, Bacchus, dedicated, aye."

The same author says: Guns and tobacco pipes were of Satanic origin, and were foretold in the Apocalypse as the dark smoke from the bottomless pit:

"Two smoky engines, in this latter age,
(The shorter Satan's string, the sharper his rage)
Have been invented by too wanton wit,
Or, rather vented from the infernal pit;
Guns and tobacco pipes, with fire and smoke,
At least a third of mankind to choke,
Which happily the Apocalypse foretold;
Yet of the two, we may, I think, be bold
In some respects, to think the last the worst,
However, both in their effects accursed;
For guns shoot from-ward at their foen,
Tobacco pipes homeward into their own,
When, from the touch-hole, firing the wrong end,
Into ourselves the poison's force we send."

TOBACCO, ITS NATURE.

Botanists speak of Indian tobacco, commonly known as *Lobelia Inflata*, having narcotic and emetic properties. Also, of mountain tobacco, a plant having an acrid taste, and stimulating and emetic properties, commonly called *Leopard's-bane*.

The botanical name of common tobacco is Nicotiana Tabacum. It belongs to the same natural order as *Atropa Belladonna*, or Deadly Night Shade, and also to the Datura Stramonium, or *Thorn Appie*, both of which are among the most powerful and deadly of the acro-narcotic poisons.

Sylvester says:

"Of all the plants that Tellus' bosom yields,
In groves, glades, gardens, marshes, mountains, fields,
None so pernicious to man's life is known,
As is tobacco, saving hemp alone.
If there be any herb in any place,
Most opposite to God's good herb of grace,
'Tis doubtless this; and this doth plainly prove it,
That for the most part graceless men do love it,
Or, rather dote most on this withered weed,
Themselves as withered in all gracious deed."

Again:

"If their tobacconing be good, how is it
That the lewdest, loosest, basest, foolishest,
The most unthrifty, most intemperate,
Most vicious, most debauched, most desperate,
Pursue it most; the wisest and the best
Abhor it, shun it, flee it as the pest."

Charles Lamb says of it:

"Stinking'st of the stinking kind,
Filth of the mouth and fog of the mind,
Afric that brags her foyson,
Breeds no such prodigious poison,
Henbane, Nightshade, both together,
Hemlock aconite ———."

There are about twenty different species of the tobacco plant, each of which possesses very nearly the same properties, each has a strong, and to the uninitiated, a disagreeable smell and an acrid burning taste.

Dr. Waterhouse says, to the same class belong Foxglove, Henbane, Deadly Nightshade, Lobelia, and other poisonous

plants, which, when taken into the stomach, for the first time creates nausea, and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels, and if it be not speedily thrown off, produces great anxiety, vertigo, faintness, and prostration of all the senses, and in some instances death. He adds, "the oil of tobacco is one of the strongest vegetable poisons known, inasmuch as we know of no animal that can resist its mortal effects."

Again, "the oil of tobacco, as also an infusion from its leaves, is one of the most virulent poisons known. Like other poisons, tobacco has been used for criminal purposes, with an intention to destroy life, and with the most fatal results."

"Bocarme, of Belgium, poisoned his father-in-law, and Nicotine was the awful agent he used; he died in two minutes and a half."

Dr. Wood, a celebrated physician of the United States says, "that the active or poisonous principle of tobacco is one of the most virulent poisons known, and that a drop of it in the state of concentrated solution, was sufficient to destroy a dog, and that birds perished as they approached a tube containing it."

Dr. Christison—"The empyreumatic oil of tobacco is well known to be an active poison, which produces convulsions, coma, and death." He quotes a case of two young men who tried to see how many pipes of tobacco they could smoke, one smoked seventeen pipes at a sitting, took convulsions, and died; the other smoked eighteen, and suffered from nausea, weakness, faintness, coma, and died in great agony.

Rees' Cyclopedia says, "a drop or two of the oil of tobacco on the tongue of a cat, produced convulsions and death in a few seconds."

Dr. Mussey, of New England, made a number of experiments upon animals, with the view to ascertain the effects of tobacco, says, "cats, dogs, squirrels, mice, &c., were killed in a few minutes by the application of a small quantity of the active element to the tongue, or by introducing it into the circulation. He took a Red Squirrel and dipped a Surgeon's needle in the oil, and made a small puncture in the nose of the animal with that needle, and in six minutes the squirrel died in convulsions. One drop killed a cat in two minutes.

Dr. Brodie saw a dog killed by a single drop of the Alkili of tobacco.

The Indians in some parts of the country were well aware of the poisonous effects of tobacco, they used to dip their arrows in the oil obtained from the leaves, the arrows not only wounded, but poisoned, so that from slight flesh wounds, sickness, faintness, convulsions, and even death was known to follow.

The testimony of forty eminent physicians are withheld for want of time.

Jonathan Percival, M. D., F. R. S. & L. S. Its most remarkable effects when given as a medicine in large doses, are langour, feebleness, relaxation of the muscles, trembling of the limbs, great anxiety, and tendency to faint, vision is frequently enfeebled, the ideas confused, pulse small and weak, the respiration laborious, the surface cold and clammy, or bathed in cold sweat, and in some cases convulsive movements are observed. In excessive doses, the symptoms are more severe, there is nausea, vomiting, extreme weakness, relaxation, and depression of the vascular system, convulsive movements followed by paralysis, and a kind of torpor terminating in death.

Dr. M. Tavignot says, "An infusion or tea of two ounces and one drachm, instead of one drachm and-a-half by mistake, was given to a stout man affected with ascarides In seven minutes he was seized with stupor, headache, paleness of the skin, pain in the bowels, indistinct articulation, and slight convulsive tremors: next slow, laborious breathing, then coma, and then death."

The celebrated poet Santeuil was accidentally killed in this way at the table of a prince. A practical joker put a portion of Spanish Snuff into his glass of wine, soon after drinking it he was attacked with the above symptoms, and expired in two days amid indiscribable tortures.

Dr. Ogston, of Aberdeen, Scotland, attended a judicial investigation on the body of an elderly man, who visited a certain house in perfect health, and in an hour was carried out insensible, the police took him to the watch-house, observing that he tried several times to vomit, but could not. It was shown that he drunk some rum and that a powder of tobacco had been put into it, to stupify him—on dissection, the blood was found everywhere to be very fluid, and four ounces of serosity, or watery substance were collected

from the lateral ventricles and base of the skull, there were manifest evidences that he died from the effects of tobacco.

DEATH OF A LAD FROM CHEWING TOBACCO.—An inquest was held at Manchester lately on the body of a lad aged 12, named John O'Neil, whose parents reside in Green street, Ancoats. The deceased had been employed at the works of Messrs. Brook & Waterworth, tobacco manufacturers, Smithfield Market. About three weeks ago he complained of lightness and dizziness in his head. He ceased work, and Dr. C. H. Bradden was called in to attend him. The deceased seemed to have a constant disposition to sleep, with loss of appetite, and he continued ill until Monday week, when he died. Dr. Bradden said that when he was called in to attend the deceased, he had at first some doubts as to what was the matter with him. The lad was very drowsy, complained of a pain in his stomach, and had a frequent desire to vomit There was great nervous depressions with a cold clammy skin, and a very weak fluttering pulse. Witness attended him until death, and had since made a *post mortem* examination by order of the Coroner. He found the mucus membrane of the stomach very much inflamed, the heart pale and flabby, and the brain congested. The other organs were tolerably healthy. The mucus membrane of the stomach, and the covering of the mouth and throat were stained quite brown, and this must have been caused by the chewing and swallowing of tobacco. The cause of death was the absorption of nicotine, the poisonous property of the tobacco. The chewing, in the case of so young a boy, would be sufficient to account for death. The jury returned a verdict of "Died from the absorption of nicotine."—*Manchester Courier.*

Dr. Pereira, in his Materia Medica, says, "the practice of chewing tobacco is confined to sailors, and we have less opportunity of marking its effects. Its use in that way deranges the stomach with dyspeptic symptoms, causes general nervous prostration, and more or less sympathetic derangement of the heart and other organs."

Dr. Warren, "Chewing tobacco impairs the natural taste and relish for food, lessens the appetite, and weakens the powers of the stomach, and induces nervous diseases."

Dr. Mussey, "It is a mistake to suppose that smoking tobacco aids digestion—the very uneasiness which it were desirable to remove, is occasioned either by the pipe or the quid." If tobacco facilitates digestion, how comes it, that after laying aside the weed in all its forms most persons experience an increase of appetite and digestive energy, and an accumulation of flesh? Every medical man knows well that the saliva which is so copiously drained off by the scandalous pipe and the infamous quid, is the first and most important agent which nature employs in digesting food. Men who used the pipe in the morning as an appe-

titer, and after breakfast as a digester, in the forenoon as a strengthener, and again before dinner as an appetiter, and after dinner as a digester, then three or four times during the afternoon and evening for the same cause, and before going to sleep as a reposer, have found that in a jail or penitentiary they were compelled to live without being slaves to smoke, and found out that they could eat, and work, and sleep without stenchifying themselves with the acrid juice, pungent dust, or poisonous smoke of tobacco.

Dr. Charles Clay, of Manchester, England. "The saliva secreted from the glands within the mouth, which ought to be pure and unadulterated, is strongly impregnated with the dust and smoke from a filthy pipe, is secreted in too large quantities, and drains the system of its strength, and brings on that very indigestion it was recommended to cure. Thus silently, slowly, but certainly the strong constitution is undermined, and that sallow, emaciated, nervous countenance shows the enemy that has taken the citadel."

Professor Hitchcock says, "I group alcohol, opium, and tobacco together, as alike to be rejected, because they agree in being poisonous in their natures. In popular language, alcohol is placed among the stimulants, and opium and tobacco among the narcotics, the ultimate effects of which upon the animal system is to produce stupor and insensibility, most of the powerful vegetable poisons, such as Henbane, Hemlock, Thorn-Apple, Prussic Acid, Deadly Nightshade, Foxglove, and Poison Sumach, have an effect on the animal system, scarcely to be distinguished from that of opium and tobacco. They impair the organs of digestion, and bring on fatuity, palsy, delirium, and apoplexy. In those not acustomed to it, tobacco smoke excites nausea, vomiting, dizziness, indigestion, mental dejection, and in short, the whole train of nervous complaints."

An eminent German writer states, "that one-half the deaths occurring in that country, between the ages of eighteen and twenty-five is attributable to the practice of smoking and chewing."

Dr. Waterhouse says:—

"I never observed so many pallid faces, and so many marks of declining health; I never knew so many hectical habits and consumptive affections as of late years; and I trace this alarming inroad on young constitutions principally to the pernicious custom of *smoking*."

TOBACCO AND INSANITY.

If anything can restrain our young men from the pernicious habit of tobacco-smoking and chewing, it may be such warnings as are contained in the reports of their terrible results in France:

From 1812 to 1832, the tobacco tax in France produced 28,000,000 francs, and the lunatic asylum contained 8,000 patients. The tobacco revenue has now reached 180,000,000, while there are 44,000 paralytic and lunatic patients in the hospitals; showing that the increase of lunacy has kept pace with the increase of the revenue of tobacco. These statistics, presented by M. Jolly to the Academy of Science, in connection with the closing words of his speech, containing a frightful warning to those now forming the pernicious habit of smoking, now increasing so rapidly: "The immoderate use of tobacco, and especially of the pipe, produce a weakness of the brain and in the spinal marrow, which causes madness."

Dr. Kirkbride, of Pennsylvania Hospital for the Insane, refers to *four* cases of insanity brought about through smoking.

The Rev. Adam Clarke, D. D., quotes from Dr. J. Borrhi, "that the brain of an immoderate smoker on dissection, was found dried and shrivelled up by his excessive use of the pipe."

Dr. Solly, the eminent writer on the brain, says, in a late clinical lecture on that frightful and formidable malady, softening of the brain, "I would caution you, as students, from excesses in the use of tobacco and smoking; and I would advise you to disabuse your patients' minds of the idea that it is harmless. I have had a large experience of brain disease, and I am satisfied now that smoking is a most noxious habit. I know of no other one cause or agent that so much tends to bring on functional disease, and, through this, in the end, to lead to organic disease of the brain, as excessive use of tobacco."

No man in Great Britain is so competent to speak on this subject as Dr Solly. I may here remark, that the testimonies I have collected on these subjects are from the most eminent men in their profession in Europe and America.

TOBACCO AND THE EYE.

A shoemaker, a great smoker, whose sight had failed, called on Dr. Alexander, the celebrated occulist, the Dr. examined his eyes, and said to the man, that short pipe stuck into your mouth is doing it all, you have destroyed your nerves and burnt your eye balls out of their sockets."

Among the usual symptoms caused by tobacco are the following, as attested by thirty eminent M. D.'s: Spitting up Food, Pain in the Stomach, Acidity, Heartburn, Loss of Appetite, Disrelish for simple articles of Food and Drink, Eructations, Flatulency, Constipation, Constipation alternating with Diarrhoea, Palpitation, Tremulousness of nerve, Fullness in the Head, Giddiness, Stupor, Depression of Spirits, *Weakness of the Eyes*, *Loss of Vision*, loss of flesh, in some cases Tendency to Flesh, General Derangement of the Liver, Pallor of the Countenance and Sallowness.

There are in Canada some melancholy cases, in which excessive smoking destroyed the organs of vision.

SNUFFING.

But what of that elegant snuff box?

—"Oh, how it tingles up,
The titillated nose, and fills the eyes,
And breast, till in one comfortable sneeze,
The full collected pleasure bursts at last."

Sneezing powders were in vogue long before we learned to smoke tobacco. Ever since the days of Hippocrates, who used sternutatories, or nose dust.

Old snuffers become lead to the acute sensation of sneezing, and mix pounded glass with the snuff, so as to give it a greater degree of acrimony, and to stimulate the living membrane of the nostrils. Salt is also mixed with it to give it a greater pungency. You would ill compliment the quality of the dust, if you said it was not to be sneezed at. The more you sneeze, the more you compliment the dust.

It was probable to the use of this cephalic powder that Shakspeare refers in his play of Henry IV. It reads thus:

——"He was perfumed like a milliner,
And twixt his finger and his thumb he held
A pouncet box, which ever and anon
He gave his nose "——

In the early records of snuffers we are told that they used a spoon; and then a brush or hare's foot, to brush off the dust from the upper lip. Some of the Octogenarians of our times have been known to empty two and three boxes a day.

Snuff is said to be quite an auxiliary to sociability, it serves the office of the Indian Calumet for the reconciliation of personal difficulties; the *Pipe of Peace*, the *Grain of Salt*, the *Pinch of Snuff*, in savage and half civilized life have their own power. One enthusiastic rhymster claims snuff to be far in advance of the pipe, and as he tickles his nose, he sings:

Oft looks the votary to smoke,
Unsocial, dumb, and gruff;
But many a brain-tickling joke
Hath owed its breath to snuff.

For arguments' or satire's sake,
We might each other huff,
Did we not learn to give and take
By interchanging snuff.

The piper must avoid the fair
Who loaths tobacco's puff;
But unobtrusive is the air
Which men acquire from Snuff.

Another kind of baccy box
Is used by Sailors rough:
The way they choose, refinement shocks;
But—Chesterfield took snuff.

I've taken it five-and-thirty years;
At fifty, still I'm tough;
And if my seventies it cheers,
I'll yet be apt to snuff.

Another still more attentive to his nose says:

"Knows he, that never took a pinch
Nosey! the pleasure thence which flows?
Knows he the titillating joy
Which my nose knows.

Oh, nose! I am as fond of thee
As any mountain of its snows,
I gaze on thee, and feel the pride
A Roman knows."

Napoleon was an inordinate lover of snuff. He took a large spoonful into his nose when on the field of Waterloo. He wrote to one of his Generals, "the battle is ours,"—but before the next hour, he found to his surprise, that the Duke of Wellington, who never used tobacco in any form, was up to snuff. The powder of Tobacco proved a poor auxiliary to fortify him against the powder of the enemy.

In the Court of Chancery, in England, Curran, the eloquent Irish Barrister, was making a strong appeal to the Judges, when his opponent, tried every way to divert his attention, and destroy the force of his arguments, at last, finding that Curran was making out a strong point, he arose, and offered the orator a pinch of snuff, Curran, turned most politely to his opponent, and said with becoming gravity, had my nose been designed for a dust hole, it would not, sir, I imagine, have been placed upside down.

But let us hear of the mental and physical effects of snuffing. I will give only a few quotations from the most eminent writers on the subject:

Dr. Lanzoni states, "that an individual in his practice, fell into a deep slumber and died lethargic on the twelfth day, in consequence of taking too much snuff.

Dr. Prout says, "that most severe and peculiar dyspeptic symptoms are produced by inveterate snuff taking is a fact known to all the profession. I have, more than once seen such cases terminate fatally, with malignant diseases of the stomach and liver."

Dr. Solly says, "the free use of snuff is very detrimental to the brain and nervous system."

Dr. Bowman says the least evil that you can expect from the use of snuff, is, to dry up the brain, emaciate the body, enfeeble the memory, promote indigestion, and entirely destroy the delicate sense of smelling.

"The most delicate females have their complexion entirely ruined by Snuff, for a little dust they sacrifice a rosy cheek, an enfeebled memory, and a sound constitution." "You can always see the weed in the complexion of him or her who is a slave to it" "Snuffing has a strong tendency to encourage a determination of blood to the head, giving rise to apoplexy." Snuff keeps many females under the continued influence of hysteria, and gives an early stamp of age to many a young man and maiden. It frequently causes dyspepsia, produces symptoms as if a hard indigested substance was pressing on the tender part of the stomach, it produces remarkable depression of spirits, and a gloomy and distrustful spirit." "Snuff-takers form a large proportion of the inmates of Lunatic Asylums." These statements are from gentlemen of highest repute.

Dr. Salmon says, "More people have died of apoplexy since the use of Snuff, in one year, than have died of that disease in a hundred years before. Almost every one I have known die of late of that dreadful disease, were inveterate snuffers."

The celebrated Leigh Hunt, says of Snuffing;—"It is an odd custom, which if met with suddenly in a foreign country, it would make us split with laughing. A grave gentleman takes out his casket from his pocket, puts in finger and thumb, and with the most serious air possible, as if he was doing the most important action of his life, thrusts, and keeps thrusting at his nose, shakes head, or vest, or nose, or all three, as if he had fully done his duty and satisfied the most serious claims of his well-being. Some, he says, take it by fits and starts, those are epigramatic snuff-takers, who come to the point as fast as possible, and to whom pungency is everything; such use a sharp severe snuff, a sort of essence of pin-points, some take it with all urbanity and polished demeanor—some irritably, others bashfully, some in a manner as dry as the dust itself, generally with economy, others with a lavish profusion, dusting their clothes and furniture, followed with a sniff and a great bah!"

The Professor of Surgery in the Vermont Academy of Medicine, in 1831, was an inveterate Snuff-taker; and the effect of the habit on his nerves and temper, rendering him peevish, irritable, and fickle—was obvious to all his students

and friends. He died lately in a lunatic asylum, from insanity, produced by the use of Snuff.

Governor Sullivan says, "His brother killed himself by Snuff"

Dr. Twitchell believed that Tobacco caused many of the sudden deaths on record, as it poisoned the fountains of life and brought on diseases of the brain and heart.

A college of Physicians, gave their opinion that in our country, America, 20,000 die annually by the use, in various ways, of the weed

I have shown, I think, sufficient evidence of the fatal consequence arising from the use of tobacco, when applied to the animal frame internally. I will only quote one or two instances of its poisonous effects when applied externally. It is not necessary to smoke it, or chew it, or snuff it, or drink it, by making an infusion of it. It is such a deadly poison that animal life cannot endure its approach and live. It would be a very simple experiment to make an infusion of tobacco, and bathe your arm and chest in it, and yet by so doing, you would be convinced that you had admitted a most fatal foe into the citadel. The small quantity taken up by the absorbents would produce the most alarming consequences. The experiment would not be so marked on a person whose system had been under the influences of Tobacco.

Dr. Clay, of Manchester, England, gives the following:

"A little boy aged 8 years, had been long affected with *tinea capitis*, or Scald Head. His father applied the juice of tobacco to the diseased skin. The fluid was applied five minutes to 2 p. m., the child almost immediately complained of giddiness, and loss of sight; so that his father said smilingly, "the boy is drunk," he soon became quite sick, his limbs tottered, face grew pale, was covered with a cold sweat, was helped to bed, grew paler and very thirsty, his limbs became motionless and at 5.30 he expired."

The tea of tobacco applied to the pit of the stomach, causes fainting, giddiness, vomiting, and cold sweats. The tea, when applied to sores, ulcers, ringworms, has been known to cause fainting and convulsions.

Orphila, the celebrated French writer on poisons, says, "A woman applied to the heads of her children to cure a disease of the scalp, an ointment made of pulverized tobacco and butter, the little ones soon experienced dizziness, vomiting and profuse sweats."

A farmer living north of Napanee, Canada West, rode to town one morning on a fine young horse, he bought two parcels of tobacco and put them with some other small parcels in a bag across on the horse, the prespiration from the horse moistened the weed, and it gave forth its poison, which was taken up by the absorbents. The horse showed symptoms of dulness, weakness, stupor, and the owner thought he would have died. The Horse Doctor could find no cause for the sudden attack, until he heard of the tobacco he had carried seven or eight miles across his loins; this fully explained the cause of the trouble.

A farmer I could name, was advised to make an infusion of Tobacco and apply it along the neck and spine of some sheep that were lousy. He did so, and to his very great mortification, he found eleven of the ewes, (the more weakly ones) died next day, the more robust lived, lingering for some days before they recovered, two of them were some months before they were considered safe.

A little boy was sent to purchase a plug of tobacco for a hired man; on his way to the field he nibbled a corner off the end that was uncovered, he staggered, and grew blind, and sick, and faint, was borne to his mother, who sent with all speed for Dr. S. After some hours he was restored to consciousness, and in a few days recovered.

PLUGGING.

There is yet another way men learn to use the weed, besides smoking, chewing, and snuffing, *i. e.*, "plugging," The leaf is moistened and rolled, and the nasal organs are plugged with the leaf. It is said to be a rich treat (?) Our young Canadians have not as yet learned the new art, this is a luxury in store for them. We are such an imitative people, that if a run-away Arab or Japanese should bring the practice with him to one of our large cities, Toronto, or Montreal, or even to New York or Boston, we should soon have, in town and country, young men so enamoured with the idea of a plug in each nostril, that it must soon become fashionable, and then of course necessary.

Dr. Clay says: "Plugging the nostrils with a roll of pigtail is practiced in some parts; fortunately this consummation of filthiness is not very prevalent in this country

(England) but from the rapid strides already made in Smoking, Chewing, and Snuffing, the Plug may become as common as the cigar, the box, or the quid."

HABITS GROW.

Of the habit and use of tobacco in general, I have a few remarks to make, and

1. It is progressive in its developement. At first when it is brought in contact with the animal system, it produces a most distressing sickness. Nature, insulted, outraged nature, rebels against the unpleasant intruder; raises her loudest protestations against the wrongs inflicted on her, and by various efforts warns the transgressor, saying, "do thyself no harm." The stomach, the brain, the nerve, and indeed every fibre of the man, proclaims a war of self-defence, and rises to expel the foe. Nor is it until several repeated attacks have been made on the system, that nature can be made to submit to the wrong.

Says E. Nott, D. D., L. L. D., President of Union College, United States. I have some experience myself with its ill effects, having suffered from it for more than thirty years, I was, while a boy, induced to adopt the use of the vile narcotic, because it was considered manly to do so. Immediate and distressing sickness was the consequence of my first attempts, custom gradually diminished the unpleasant effect, and the habit became formed." The learned D. D. after thirty years enduring the bad habit, shook off the viper and was free.

Every one who uses the weed, must remember the first effect produced, nausea, vomiting, vertigo, and the relaxation of the entire muscular system. It is by tasting and sipping a little now, and a half a glass again, that young men learn to drink, they do not become drunkards in a week, or a month. The habit of gambling and of profanity is formed gradually, but soon the iron chain of habit becomes fixed and the system craves the narcotic or the stimulant.

Mr. Lizars says, "when a youth commences his apprenticeship as a smoker, he suffers the most miserable sickness that can be conceived of, almost as bad as sea-sickness, and in some respects worse.

Sea-sickness, says H. W. Beecher, is bad enough, but its sinkings and retchings are a mere mercy to the most ter-

rible prostration induced by the first trial of tobacco." Mr. Beecher means, no doubt, the first trial, to one who has not been accustomed to breathe it in the house or office.

A USELESS HABIT.

2. It is a *useless* habit. Among the tobacco consumers with whom I have conversed, and their name is legion, no one ever yet pretended to give me as an argument, that it did him any good. The opium eater says, that when under the influence of that drug, he becomes more calm and collected to move by his eloquence his audience in the Parliament House, the Senate, the Bar, or the Pulpit, for the mere force or energy of thought given for the hour or the evening, he pays a heavy tax, the reaction is terrible.

The lover of strong drink assures us that he is more of a man to *write*, to *speak*, to *think*, or to *labor*, when under the influence of brandy. That is the stimulant as a spur, or whip to the wearied horse or jaded ox; but I can find no such testimony in favor of the "old soldier" as the sailors call the quid. No such testimony in favor of the curling incense from the old pipe. Do they strengthen the nerve? Do they impart tone and vigor to the mind? Do they make the tongue more eloquent? I can find no proof that they do.

But they have an opposite effect, tobacco smoke acts as a sedative, and checks the flow of ideas. The phrases, "come, let us have a quiet pipe," "come, let us have a comfortable cigar," are significant of this sedative action, and yet unlike opium and henbane, it does not generally dispose to sleep. What were you chewing so briskly to-day said a minister to one of his elders, the man smiled and blushed, when urged to tell, he said, I knew you could'nt preach if I slept, so I eat tobacco to keep me awake. What a pity that the good elder, who thought so much of his dear minister, had not tried the effect of what Sammy Hick calls, a "bit of prayer."

OFFENSIVE AND INDECENT.

3. It is a most vulgar and indecent habit. A young man step'd into a watch-maker's last week, to purchase a ring, during the few minutes he was there he filled the shop

with smoke, sent out several long P-U-F-F-S into the face of the clerk, besmeared the counter and floor with the saliva from his filthy mouth, and left without purchasing anything, saying, "I'll call again." If the smoke was smoke from burning pine, or maple, it would be bad enough. If pure BACCA *smoke*, worse and worse; but when he had mixed the *bacca smoke* with his filthy and impure breath, and the stench from his dirty, rotten teeth, and filthy mouth, and then sent three or four *whiffs* into the face of the young gentleman, the clerk, and filled the shop with his polluted and polluting smoke, and assured the owner, and the clerks, that when they had sufficiently breathed the vitiated air, he would come and puff and spit again. I said to myself, the law should apply a rod to that young man's back. Solomon would require a good many rods if he lived in our day.—Prov. 10, 13.

On this point I cannot allow myself to speak all I think. I have been so often insulted in the shop, post office, hotel, steamboat, rail car, committee room, and such places, I might use too strong language. I prefer to make others speak. Hear Rev. H. W. Beecher.

"It is the most filthy and vulgar of all practices. It is the result of imitation. Boys of tender age aping the filthy vices and impure practices of their elders."

Dr. R T. Trall, "It is difficult to find, among the thousand ways that human beings have worked out the problem of sensual depravity, a habit more intrinsically filthy and indecently disgusting than smoking, chewing, and snuffing this noxious weed."

Hon. Horace Greely says:

"I wish that some budding Elia not a slave to narcotic sensualism, would favor us with an essay on "The Natural affinity of Tobacco with Blackguardism." The materials for it are abundant, and you have only to open your eyes or you nostrils in any city or town promenade, in any village bar-room to find yourself confronted by them. Is Broadway sunny yet airy, with an atmosphere general and inviting; so that bachelors and fair maidens throng the side-walk, glad to enjoy a walk and not unwilling to be admired. Hither, as Satan into Paradise, but not half so gentlemanly, comes the host of tobacco smoking loafers, to puff, puff their detested fumes into the faces and eyes of purity and loveliness, to spatter the walk and soil the costly dresses of the promenaders with their vile expectorations. After them comes the chewers with their quids and spittle, industriously polluting the fair face of earth as their precursors poisoned the sweet breath of heaven. I have intimated that the tobacco consumer is—not indeed

necessarily and inevitably, but naturally and usually a blackguard, that smoking and chewing tends in that direction. If any man can doubt it, let him ride with uncorrupted senses in the stage or omnibusses which the tobacco smoker and chewer insists on defiling with the liquid product of his incessant labors, seeming unconscious of its utter offensiveness "No smoking allowed here," is in large letters before his eyes, and yet he puffs and spits in the presence of ladies and gentlemen, transforming the car or buss into a miniature tophet. Or go to the public hall, and even some churches, and inside the doors and lobbies ten or twelve smokers have commenced, and with a long-nine projecting horizontally from beneath the nose of each, a fire at one end and a fool at the other, they puff, puff, puff, gradually transforming the atmosphere, none too pure at the best, into that of some foul pestilential cavern, choking the utterance of the speaker, and distracting the audience."

"If he who will selfishly, recklessly, and impudently inflict so much discomfort and annoyance on many in order that he may enjoy at a particular place an indulgence which could as well be enjoyed where no one would suffer by it, be not a blackguard, who can be? If such conduct does not indicate bad breeding, what does? I do not say that every smoker or chewer is necessarily of that class, however steep the proclivity that way, but show me a genuine blackguard—one of the b'hoys, and no mistake—who is not a lover of tobacco in some shape, and I'll agree to find you two white blackbirds."

O. S. Fowler says:

"I have seen many disgusting pictures of the filthiness of chewing, but none compare at all with the reality. Street-sweeping and sink-cleaning are incomparably less filthy than tobacco eating and smoking. The dog re-eating his vomit is disgusting, but tobacco-spittle more so. What a concentration of vileness is a tobacco puddle? How utterly nauseating and loathsome if retaken into the mouth! Then was it not quite as vile when expelled from the mouth? Talk about a decent man chewing tobacco! What can be more body defiling and soul destroying?"

But if tobacco chewers could spit out with their quids, all the impurities of the weed, less evil would be done. The teeth and gums are soaked in it, until they look and smell like the filthy juice in the spittoon. Of all things else the mouth should be clean. Of all other things the tobacco-eater's mouth is the very essence of defilement.

We are told that pork, fish, beef, and venison are much improved by a week in the smoke-house, and the conclusion is, that the habit of smoking in our stores, shops, offices, school-rooms, and churches is not so very bad. Not a very conclusive argument, not very. If you saw a man smoking his horses, hogs, sheep, and horned cattle, while living, you would think him a fit subject for the lunatic asylum.

QUERY.—Do the smoking habits of the present age account in any way for the large number of rusty, musty, fusty, crusty old bachelors in all our communities? Like smoked hams, some of them are dried almost to excess.

"May never lady press his lips,
His proferred love returning,
Who makes a furnace of his mouth,
And keeps his chimney burning!

May each true woman shun his sight,
For fear his fumes might choke her,
And none but those who smoke themselves
Have kisses for a smoker."

I would not exclude smokers from the privilege of matrimony, I would only enjoin upon the young man to look up a smoker for his wife, on the principle, that "what is good for the gander is good for the goose," it is more than probable, that such a couple, would turn out to be both gooses.

We hear now and then, of female smokers, seldom of chewers; "out West a foraging party in Illinois, called at a house and found a woman and three girls all chewing tobacco," one of the party remarking, "that she was the first woman he ever saw chewing tobacco," the old woman exclaimed, "Wall, no, whar was you brought up? Never seen a woman chaw bacca, gess you haint been round much, don't you have any ladies whar you was raised?"

It is not the mouth, lips, and teeth only that are rendered filthy by its use. The breath, especially of tobacco-smokers, is most impure. Meet a man on the street or in the shop, who has graduated in the school of puffing, and you can hardly take breath, the stench is so powerful. The lungs are one of those doors through which the system casts out noxious matter. The system abhors alcohol, and accordingly rejects it at every breath. So tobacco loads the breath of the smoker, tobacco smoke in the mouth, throat, nostrils, passes into the system and is rejected, as an intruder, and thrown off through the lungs. The lungs essentially consist of hollow vesicles, or air cells, so numerous that whatever we inhale affects a surface as large, at least, as the surface of the whole body. Smoke is something—it is not nothing—the smoke of the wood is the dust of the wood

mixed with the carbon and the gases. No man smokes tobacco without inhaling tobacco.

Rev. John Wesley once said:

"No, I am not astonished at that; I will not be astonished any more, when I see a man taking smoke into his mouth for the sake of letting it out again;" but the smoke is not all let out again, it is absorbed into the blood and tissue of the system, and as smoke blackens the chimney and walls of a room upon which it is thrown; so does tobacco smoke render the lungs and blood and brain impure. Why, then, it may be asked, are not the air cells and cavities of the mouth blackened, simply for this reason, that there are thousands of absorbents, or fine vessels, that take up from those surfaces the fine tobacco deposited by the smoke, and carry them into the circulation.

Here then we have it! tobacco in the *pipe*, in the *mouth*, in the *breath*, in the *blood*, in the *brain*, in the *entire circulation*, corrupting all the fountains of life.

It would be thought exceedingly vulgar, to sit down your visitor to table, to eat off the plate from which a stranger had just eaten, or to use the knife and fork just used by another, without washing, but how much more vulgar to expect your visitor to breath the smoke from your filthy pipe, rendered more filthy, as it came in contact with your decayed teeth and your filthy mouth. Tobacco smoke is not the most healthy thing to give to your visitors.

If you want specimens of the vulgar, look to our halls of temperance and our lecture rooms, our stores and hotels, where men meet on business, or pleasure, and spend a few hours together—what cataracts of saliva are mouthed round the stoves, and wood boxes, and corners of seats and benches—but I forbear, it is disgusting. Even to read of it.

Governor Powell, of Kentucky, was never an orator, but his conversation, story-telling and social qualities were remarkable. His great *forte* lay in establishing a personal intimacy with every one he met, and in this way he was powerful in electioneering. He chewed immense quantities of tobacco, but never carried the weed himself, and was always begging it of every one he met. His residence was in Henderson, and in coming up the Ohio, past that place, I heard the following characteristic anecdote of him:

A citizen of Henderson, coming on board, fell into conversation with a passenger who made inquiries about Powell.

"He lives in your place, I believe, don't he?"

"Yes, one of our oldest citizens."

"Very sociable?"

"Remarkably so."

"Well, I thought so. I think he is one of the most social men I ever met in all

my life. Wonderfully sociable. I was introduced to him over at Grayson Springs last summer, and he hadn't been with me ten minutes, when he begged all the tobacco I had, got his feet up in my lap, and spit all over me. Remarkably sociable."

As a habit, it is more or less connected with the evil of *intemperance.*

It is a fact that most of those men who were once pledged in sacred promise to abstain from intoxicating drinks, who have broken their pledges, are men, who, all the while kept up the habit of smoking, and in the company of smokers, you will always find drinkers.

Says Dr. A. Clarke, "Have you not seen that the use of tobacco leads to drunkenness? Do you not know that habitual smokers have the drink at hand, and use it, and is it any wonder, for the great quantity of moisture which is drawn off from the mouth by this means, creates a thirst for stimulants. You may well tremble, says the Dr., for you are in danger."

Says *Dr. W. A. Alcott*, "Tobacco smoking feeds the love of strong drink in two ways. *First*, by creating that morbid thirst which water never satisfies. *Secondly*, it so far impairs the appetite for food, as to render an extra stimulus necessary, which stimulus is sought for in strong drink.

Tobacco in the mouth and blood heats the system, creates thirst, and water to him is insipid, hence he flies to strong drink. Let the Temperance men beware of tobacco in every form, it is one source of the deadly stream that flows through our land.

Says *Dr. Burdell*, "Those who use tobacco throw off the fluid designed for the stomach, consequently that thirst which craves the ale and then the rum."

Says *Dr. Rush*, "Tobacco smoked or chewed renders simple fluids insipid, hence the brandy for the cigar smoker, and I dare assert that ninety-five cases out of every hundred, who smoke and chew, if they be not drinkers now, will soon be." It is policy for the saloon keeper to puff himself, and furnish pipes for the young boys and young men, by them they create a thirst, and brandy brings *cash.*

It is an *expensive* habit. An ordinary smoker told me he paid for his indulgence of the weed, not less than $10 a year. Three cigars a day amounts to about $40 a year. Six cents a day for cigars for forty years, with interest, amounts to $3,374. A young man assured a friend of his

that he smoked fourteen cigars a day, at about two cents each, which made over one hundred dollars a year, it hurt his health he said, and he reduced the number to seven. Upwards of $50 puffed off yearly.

Dr. Alcott says he knew a family that consumed twenty-five cents a week, were very poor, could scarcely find themselves in bread. This with interest for forty years would amount to more than $3,100, a handsome sum to go off in smoke.

Says *Dr. Coles*, "The American churches pay $5,000,000 annually for tobacco in all its forms, and less than one million for foreign missions."

Another writer says:

"The cost of the tobacco consumed annually in the United States is $17,000,000, which is at least three times the amount expended for religious purpose of every description, and fifty times the amount contributed by all denominations for foreign missions. How large a part of this sum is paid by professing Christians?"

You all know poor families who spend ten and twelve dollars a year in smoke. Their houses *smell* of it, *clothes*, everything about them is filled with the offensive smell of tobacco. As soon as they enter a shop or church, you can nose them a long way off. They can't afford it, they can't feed and clothe their children, can't pay their bills, can't give a shilling a year to any good cause, can't even be honest and pay for the bacca, and yet they smoke and puff incessantly. Is it Christian to cheat your creditors for smoke.

"Is a church member justified in paying fifteen dollars a year for it, and only five for preaching? Can such a Christian (?) with a pipe in his mouth, get through the eye of a needle and enter heaven? What are the celestial prospects of the communicant so poor that he can pay nothing for preaching, nor afford his children the cheap luxury of a spelling book, yet, when Saturday comes, lays in, among other provisions for the Lord's day, thirty cents worth of meat and twenty cents worth of tobacco?

It is well known that this poisonous weed will kill dumb beasts. Indians may chew it, though it is degrading for them to hanker after it. How can a Caucassian, civilized and Christianized, pollute his mouth and injure his nerves with this noxious plant?"

The *Earl of Stanhope* makes a calculation of the time it takes to the snuff-box, allowing only one and a-half minute for the agreeable ceremony of preparing to sneeze, allowing sixteen hours to every snuff-taker's day, in forty years

the man spends *two* entire years of his life engaged in tickling his nose. Who can fully calculate the time lost in using, or time lost with tobacco, and the whole expense to community! If our Council would pass a by-law that those young men should eat up, or swallow down, or puff out, or snuff in, one and a-half miles of plug in the next forty years, at so many inches per day, we would have a rebellion. Many a young man pays more for this needless indulgence than for his education. Many a man will die, and leave his family without a cent, who pays more for this weed than would have paid for a life assurance of *two thousand dollars*. On the authority of *McGregor* it is said that New York City pays daily $10,000 for tobacco smoke and saliva.

It is estimated that there are fourteen hundred cigar manufacturers in the United States, employing seven thousand hands, assuming that each makes twenty-five hundred a week, which is as few as he could live by, the total per week makes seventeen million five hundred thousand, and in forty-eight weeks they make eight hundred and forty million dollars. The annual expenditure including pipes, cigars, and snuff, is estimated at thirty million dollars. This is by far too low an estimate for the article, but, if we include the *time* wasted in puffing, snuffing, and sneezing, &c., Dr. Alcott says we have one thousand millions of dollars. Enough money to build two railroads round the earth, sixteen railroads to the Pacific, enough to build one hundred thousand churches at ten thousand dollars each, five hundred thousand school houses at two thousand dollars each, employ one million ministers and teachers at one thousand dollars each, it would support three millions of young men at college at three hundred and fifty dollars each. The tobacco used would, in a few years, pay the national debt. Cut these figures down one-half—cut them down to suit your own notions, even then, if you are a Christian, a patriot, a friend of God or man, you will not trifle with this stupendous iniquity.

Are you a professor of religion? Do you indeed pray for the spirit of purity to cleanse you from all defilement, that you may be a "vessel fit for the master's use," that "your body may be a temple of the Holy Ghost," "that your body may be a member of Christ," "that you may present your body a living sacrifice, holy and acceptable," "that Christ

may be magnified in your body," "that you may glorify God in your body," then, with these requests on your lip, how can you have the quid in your teeth, and smoke in your mouth, how can you stenchify that body and saturate it with tobacco?

> "If e'en from the body's purity, the mind
> Receives a secret, sympathetic aid,"

So, conversely, it is true that the body's impurity imparts to the mind a sympathetic depravation of its higher and nobler attributes.

Rev. A. Clarke, D. D., L. L. D., says, "to the scandal of religious people the abominable customs of smoking and chewing tobacco have found their way to the house of God, the church is scandalously abused by tobacco chewers. Some indeed take it, they say, to help their devotions. O, earth! earth! earth! I cannot hear, says one, to my satisfaction and advantage without it, it quickens my attention, and then I profit by the sermon. Such persons are unfit to appear in God's house, and show that they are wholly destitute of the spirit of piety and of a sense of their spiritual condition.

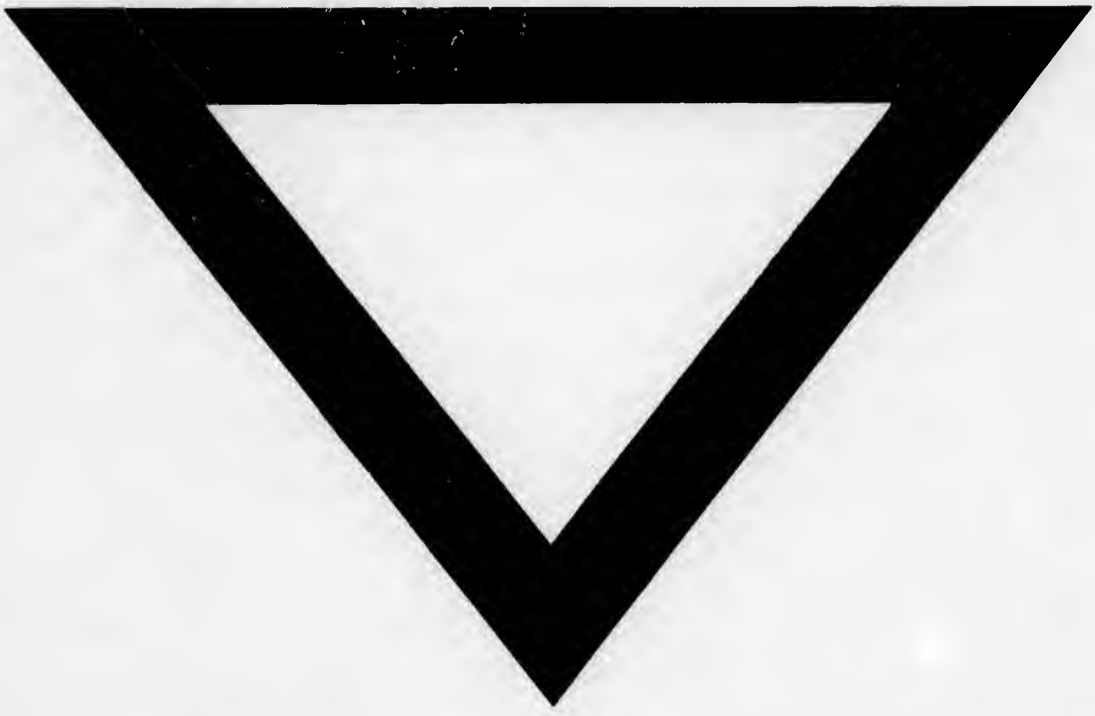
Of smoking persons, he says, I am sorry to have it to say, that this idle and disgraceful custom prevails much at present among ministers of most denominations; these men greatly injure their own usefulness, they smoke away their ministerial importance in the families where they visit, the children and servants pass jokes on the piping parson."

"Some of the most disagreeable things relative to the practice against which I have written, are still behind the curtain, and designedly there, and it is there alone, where I wish every persevering smoker to seek for a certain vessel named a spitting-dish, which, to the abuse of good breeding and the insult of all delicate feeling, is frequently introduced into public company. May they and their implements, while engaged in this abominable work, be ever kept out of sight."

To sum up all in a few words, as a closing thought for our young men who are commencing to learn the evil habit, and who ought to count the cost There is loss of money loss of time, loss of health, loss of friends, loss of a good conscience, loss of mind, and loss of life, and in many cases loss of the immortal soul.

In the words of Dr. Adam Clarke I would say, oh, if you have commenced, desist, "for the sake of your health, your property, your time, your friends, your voice, your memory, your judgement, and lastly, for the sake of your soul, desist." If chained by the power of habit, if you love your pipe, oh, pray earnestly for divine help to abandon it, now, and for ever. Say, as did S. W——, when he went home on the evening after he had experienced the converting grace of God, and went to the corner where the pipe was always found, he took it, to fire up as usual, when he felt condemned, at that moment the words, "old things are passed away, all things are become new," came to his mind, and he threw away the idol, saying to his wife, Mary, "I'll smoke no more, the Lord helping me, I'll smoke no more." He then went to the pantry, took out the gin-flask, and in joyous triumph said, "I'll drink no more, old things are passed away, thanks be to God, I am a new man, I'll drink no more." Go, my young friend and imitate his example; resolve in strength divine to break every snare, and stand up for purity, liberty and life. Be no longer a slave. If you have not yet bowed your neck to the yoke, O yield not to the filthy habit. Why shouldst thou destroy thyself? Fly! oh! fly from the habit, as from the poison tree of Java. How can you, as a temperance man, reprove a tipler with a pipe or a quid in your mouth? How can you, as a professing Christian, advise sinners to turn from their evil ways, with a glass of gin in one hand, and a pipe of tobacco in the other? These habits destroy your power with God, and your power with men.

To mothers, sisters, wives and sweethearts, to you I appeal, to discountenance, under all circumstances, the vile practices of smoking and chewing. O, as you love your sons, your brothers, and your husbands, as you love the cause of truth, purity, and righteousness, frown down these polluting practices—reprove them at home, disapprove of them abroad, and cease not until the foul stench of tobacco is driven from every home in the land. Then, with our churches and parsonages free of debt; our Sabbath schools well furnished with good reading; our Missionaries well supported, and the church treasuries all replenished; we may look for God to bless the church, and the church to bless the world.

C.

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